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Leo the Tenth.

A few words in relation to the eminent character whose portrait forms our illustration for the present number must suffice. For further information we refer our readers to the popular and interesting work of Roscoe.

The Pope Leo X belonged to the distinguished family of Medici; and from the early age of seven, obtained, by the high influence of his birth, clerical preferments of every grade. At thirteen he was promoted to the cardinalship, and soon became noted for his learning, gravity, and sound judgment. He was only thirty-eight when chosen to the pontificate, in the place of Julius II.

"As a man," says Merle d'Aubigné, "Leo was able, candid, remarkably good-natured, and of a mild disposition. In his intercourse with other men he was affable,—in his liberality, unbounded; but his private morals, though superior to those of his court, are admitted to have been not altogether without reproach. To this amiable character he added several of the qualities of a great prince. He was the friend of the arts and sciences; he was passionately fond of music; he was fond of magnificence, and spared no expense when required for festivities, games, theatricals, rewards, and presents. To religious feelings, Leo was an utter stranger. Sarpi says of him, that his manners were so pleasing, that he would have been quite an accomplished person had he but possessed some knowledge of religious affairs, and a little more inclination to piety, about which he never troubled himself much."

The result of all this to the Christian world is well known to every reader. The boundless extravagance of the Roman court made it necessary to raise money by some new device; the sale of indulgences was decided upon; the indignation of Germany was roused; and the monk of Wittemburgh arose to rebuke the abuses, and finally to threaten the very existence of the Papal See.

For the Monthly Concert.

A brief synopsis of the intelligence reported in our present number, under the head of "Our Own Operations," will, we think, be of service to our readers, and more particularly to pastors, in preparing for the Monthly Concert of Prayer.

And first as to the Foreign Field. Respecting our missions in France, we will quote the general statements accompanying our reports for this month, from the distinguished chairman of our American-Swiss Committee at Geneva. "In the stations of St. Etienne, Roanne, Thiers, Clermont, and the Haute Loire, the meetings held by our laborers, far from diminishing in numbers, are increasing. The places of worship are not only well filled, but most of them insufficient to accommodate the attendance. It is true that we do not yet see much activity on the part of the converts in these places; with the exception, however, of the church at Thiers, which has sent forth one or two of its members to preach Christ in the neighboring villages. But we trust that it will be otherwise in the course of time. Our missions in Provence, on the other hand, have to conflict not only with the natural enmity of depraved hearts, but with the decided hostility of the civil authorities. Notwithstanding these hindrances, however, you will receive some truly encouraging intelligence from our laborers in this region. Contempt and persecution are necessary to wipe off the effervescence of the work; but it continues, and will extend its influence."

We have no details to present this month respecting our other fields abroad. In Italy, Colonel Tronchin briefly states, "The good cause is doing well; and, thanks be to God, we find great encouragement."

Our Home Field affords much ground for gratitude and hope. Our Irish laborers, in our large cities and towns, are prosecuting with good success the humble and gradual, but important work of domiciliary evangelization; instructing the ignorant and superstitious population at their houses and their places of employment. In general, the meetings for prayer and religious conversation are not only well attended, but crowded with attentive hearers. In each of these stations some few, at least, give indications of a saving knowledge of the truth. Our German congregations at Newark and elsewhere are in a flourishing state. Our missionary in Wisconsin, too, mentions several conversions. Our French missions among the Canadian population of Vermont have been greatly blessed; the report from northern Vermont particularly shows that an interesting revival is in progress under the labors of our missionary, in seven different localities—numbering already *thirty-one* hopeful converts. Finally, our missionary in Texas has established religious meetings, a day-school and a Sunday-school, which are well attended; and reports five Mexican families as having forsaken Romanism and embraced the Gospel.

Panorama of Pilgrim's Progress.

Among the numerous exhibitions which entertain our city, there is one which deserves the hearty approbation of every Christian citizen, and to which we take pleasure in calling the attention of our readers. We allude to the admirably designed and executed PANORAMA OF PILGRIM'S PROGRESS. Our own conceptions of the scenes described in that wonderful book are so vivid, that we felt unwilling to disturb them by any new embodiment of the "glorious dreamer's" words. But we have received new ideas of its grandeur and beauty. The delineation of character and scenery in this Panorama bear the impress of an appreciating mind, as well as a highly poetic imagination. We are glad to learn that so many have already shared with us the pleasure of a visit to it; and trust it will continue to be liberally patronized.

Remarks of Mr. Pilatte

AT THE LATE MEETING IN THE TABERNACLE.

Mr. Pilatte deeply interested his auditors by the facts and statements which he presented. The piety, talents, and intimate acquaintance of Mr. P. with French character, habits, and the present religious tendencies, as well as political aspects of the French people, not only in Paris, but extensively in the departments remote from the capital, eminently qualify him to give information of the wants and condition of that important country. After a few introductory remarks, he interested the audience much, by describing the plans and policy of the Romish priests in accomplishing their objects. Among these details, he showed how the priests managed to get a place in the wills of the rich. They approach the dying, telling them how wickedly they have lived, and induce them to make provision for as many masses to be said after they are dead as they should have had during their whole lifetime. Thus they get a place in the wills of the dying. Referring to the labors of the colporteurs in France, Mr. Pilatte said, "I have seen the priests follow the colporteur from house to house, infuriated, and gathering the Bibles which he had left, and burning them in the public place of the town; and they only regretted that they could not put the colporteur in the midst of the same fire with the Bibles." The pliancy with which the Romish clergy yield to and take advantage of the circumstances of a political revolution, was illustrated by Mr. P. who said, that during the late revolution in France, when everything had been carried by the revolutionists, the priests came forward, and announcing themselves as the fathers of the revolution, proclaimed their readiness to baptize it with holy water. The people accepted their offer, and permitted them to go and water the trees of liberty. But men, like the winds, change. Those who were most enthusiastic became quiet, and those who were the most quiet became

enthusiastic. "As to the priests, said Mr Pilatte, I pity them—I do not hate them. It is not the spirit of CHRIST, or of Christianity, to hate. I love them because they are men; and we would give them half a victory if we would hate them. But Popery I hate, not only because it is adverse to true religion—and you Americans can hate it, not only because it is inimical to your religion—but because it is inimical to your institutions, and not at all consonant with your motto of 'Go ahead.' The speaker said, he knew Popery; he was brought up a Catholic; he had been much among priests, although he had never received the holy oil!" That is, he was never consecrated to the priesthood.

Ancient Irish Christianity.

[In the November and December numbers of our Magazine for last year, we gave an account of the LIFE AND LABORS of ST. PATRICK. In our present number, and that for February, we shall give an essay on the Ancient Christianity of Ireland.]

The Gospel was known in Ireland at a very early period.

Some suppose it was introduced by one of the Apostles, or by converts in the Apostolic age.

This opinion derives probability from the connection that existed between Ireland and Spain at the time of the Apostle Paul's proposed visit to that country, mentioned in his letter to the Romans, 15:28; and from several notices in ancient ecclesiastical histories.

The early Christians of Ireland were remarkable for their maintenance of a very simple and scriptural system of religion.

Before and after the age of St. Patrick, they were free from various errors that have been widely propagated throughout Christendom.

This is a deeply interesting subject to every Irish Christian.

Correct views regarding the ancient faith in our own land may lead to correct views on the general scope and particular tenets of Christianity, as a system of divine revelation.

We do good service to the cause of truth and piety, by showing that the ridiculous superstitions and debasing errors of modern priestcraft were not held by those holy men, from whom our country was designated as "the Island of Saints."

Their sanctity arose from their belief and practice of Scriptural Christianity.

They were not the victims or the abettors of the frauds and fooleries that have made Christianity the scoff of Infidels, and rendered it comparatively powerless in the world.

They believed because Christ taught. They loved because they believed. They obeyed because they loved.

Their faith stood, "not in the wisdom of men, but in the power of God;" and, therefore, they were illustrious for the works of faith, and labors of love, by which God is glorified in his people.

The venerable Bede testifies that they observed "only such works of charity and piety as they found *in the Prophetical, Evangelical,* and *Apostolical writings!*"

"The Irish, we are told by St. Bernard, in his life of Malachy, 'rejected auricular confession, as well as authoritative absolution.' They confessed to God alone, as believing 'God alone could forgive sins.' They would neither give to the Church of Rome the tenths nor the first fruits, nor would they be legitimately married; that is, according to the forms insisted on by the Romish Church. Before the Council of Cashel, convened by Henry II, in 1172, marriage was regarded as a civil rite, and was performed by the magistracy: at that Council the priests were authorized to perform the ceremony, and therefore we find the ancient Irish Christians denounced 'as schismatics and heretics,' by St. Bernard; and as being in reality 'Pagans, while calling themselves Christians.'

"Such were the charges brought against the early Irish Christians, and such were some of the heresies which Pope Adrian authorised Henry to root out of the land. But these were not all; the early Irish Christians did not believe in the efficacy of prayers to saints and angels. They neither prayed *to* dead men, nor *for* them, nor was the service for the dead ever used by the Irish Church till they were obliged to attend to it by the Council of Cashel, as may be seen by a reference to the proceedings of that Convention.

"That the doctrine of transubstantiation was not held by the early Churches of Ireland, is evident by the assaults which it received (on its being first promulgated) by several Irish divines; among others, by the justly celebrated Joannes Scotus Erigena, so highly esteemed at the Court of Charles the Bald, for his learning and piety, and whose book was condemned by the Pope and the Council of Versailles, as the only way they could confute it. Previous to this the Irish received the Lord's Supper in both kinds, and they called it 'the communion of the body and blood of their Lord and Savior.'

"In their places of worship they had no images nor statues; on the contrary, their use was not only expressly condemned, as we learn from Sedulius, one of their early divines, but mentioned also by others of them 'as heathenish and idolatrous.'

"So far were the early Irish Christians from believing in purgatory, that until the period of Henry and Adrian's usurpation, the word does not appear to have been known to the Irish writers. That a number of the ceremonies of the Irish Church, such as attending to canonical forms, singing in choirs, the use of the consecrated chrism in baptism, the sacrifice of the mass, and the dispensing of indulgences, were unknown, or at least unpractised in Ireland, until the period referred to, is matter of undoubted historical record; the circumstances being alluded to by various Romish writers, who complain of the stubbornness and heretical feeling of the Irish on these points, and who have happily furnished the most undoubted evidence as to the comparative purity of the Church they so fiercely endeavor to malign.

"Among others who have unwittingly substantiated its claims, we may mention Gillebert, the Pope's Legate, and Bishop of Limerick, who, in the eleventh century wrote what he calls 'the canonical custom of performing the offices of the whole ecclesiastical order,' in which he informs those for whom they were prepared, that it was 'to the end that those different and schismatical orders by which almost all Ireland was deluded, might give place to one Catholic and Roman office.'

"The letter of Henry to Adrian is conclusive evidence on this subject. In that letter he alleged, 'that as the Irish were *schismatics* and *bad Christians*, it was necessary to reform them, and oblige them to own the papal authority, which *they had hitherto disregarded*, and that the most probable means was to bring them into subjection to the crown of England,' which, he says, 'had ever been devoted to the holy see;' and as the best evidence that can be adduced is that of an enemy, I may also mention, that furnished by Bede, from whom we learn that Pope Honorius, when using the strongest argument he could devise in order to induce the Irish Church to submit to the Roman see, exhorted them, 'not to esteem their own small number wiser than all the rest of the world;' hereby admitting in the strongest possible way their estrangement from, and entire disagreement with the see of Rome.

"A striking proof of the eastern, and consequently the anti-Romish origin of the Irish Church, appears to be the great multiplication of bishops in Ireland. In like manner, we read that St. Basil, in the fourth century, had fifty rural bishops in his diocess; and that there were five hundred sees in the six African provinces. This rule of the Irish Church occasioned great animosity on the part of Rome. Anselm complains bitterly, that our bishops everywhere were elected and consecrated without a title, and by *one* bishop instead of three, which was according to the Roman plan. No objection can be made to the testimony of St. Bernard and Anselm on this head, being Romanists themselves; but the truth of it does not depend on their statements alone. Virgil and seven Irish bishops went forth on a mission together to Germany in the middle of the eighth century.

"In the seventh century they swarmed in Britain, as may be seen from Bede; in fact, the Churches in Scotland and the north of England were regularly supplied with bishops and presbyters from the Irish Church, and this was become so general, that there could not be found three Romish bishops to consecrate Wilfred—all being of Irish consecration, and natives of Ireland.

"In 670 Theodore, Archbishop of Canterbury, decreed that they who were consecrated by Irish or British bishops should be confirmed anew by Catholic ones.

"The fifth canon of the Council of Ceale-hyth, in section 16, requires 'that none of Irish extraction be permitted to usurp to himself the sacred ministry in any one's diocese; nor let it be allowed such an one to touch any thing which belongs to those of the holy order; nor to receive any thing from them in baptism, or in the celebration of the mass; or that they administer the eucharist to the people, because we are not certain *how* or by *whom* they were ordained. We know how it is enjoined in the canons, that no bishop or presbyter invade the parish of another, without the bishop's consent, so much the rather should we refuse to receive the sacred ministrations from other nations where there is no such order as that of metropolitans, nor any regard paid to other orders.'

"The fears of the Saxons were soon communicated to the continental clergy. The forty-second canon of Chalons, in section 13, forbids certain 'Irishmen who gave themselves out to be bishops, to ordain priests or deacons without the consent of the ordinary.' The same year the Council of Aix La Chapelle observes, 'that in some places there were Irish who called themselves bishops, and ordained many improper persons without the consent of their lords or of the magistrates.' These alarms could only have been excited by the number, zeal, and perseverance of the Irish bishops, and the jealousy with which the Romish clergy regarded their exertions as a missionary church.

"There is a very curious and authentic record preserved in Wilkin's Councils, which not only confirms what has been advanced with respect to the number of Irish bishops, but also clearly explains the nature of their ancient episcopacy. 'A. D. 1216. Constitutions made in the cathedral church of St. Peter's and St. Paul's of Newtown, Athunry, by Simon Rochford, by the grace of God, bishop of Meath,—Cardinal Paparo, legate of the sovereign pontiff Eugenius III,' having directed in the third general council, held at Kells, in Meath, in the year 1152, among other salutary canons, 'that on the death of a village bishop, or of bishops who possessed small sees in Ireland, rural deans should be appointed by the diocesans to succeed them, who should superintend the clergy and laity in their respective districts, and that each of their sees should be erected into a rural deanery,—we, in obedience to such regulations, do constitute and appoint that in the churches of Athunry, Kells, Slone, Skrine, and Dunshaglin, being heretofore bishops' sees in Meath, shall hereafter be the heads of rural deaneries, with arch-presbyters personally residing therein.'"*

(To be continued.)

Murray's Catholic Church in Ireland.

Dr. Dowling's Address at the Tabernacle.

MR. PRESIDENT:

It is not without some degree of embarrassment that I arise before this vast assemblage for the purpose of complying with the request tendered to me by my venerated friend, the Rev. Dr. Baird, and other officers of this Christian Union—viz. to furnish a refutation of a few, at least, of the most glaring misstatements contained in the recent discourse of the gentleman who styles himself "Archbishop of New-York," upon what he terms "*The Decline of Protestantism.*" This embarrassment arises, not from any difficulty in the task before me, but from the brevity of the time to which the arrangements of this meeting compel me to confine myself in its performance. So far as the lecture of Dr. Hughes itself is concerned, it is scarcely worth the attention which has been bestowed upon it, or is about to be bestowed upon it this evening. In point of literary merit, it is a mere schoolboy production; and with respect to historical accuracy, it contains a host of errors, of which any well-informed schoolboy should be ashamed. Doubtless, however, the discourse, inaccurate and imbecile as it is, will accomplish the purpose for which it was intended—viz. to satisfy Pope Pius IX that the man upon whom he is about to bestow the archiepiscopal *pallium*—perhaps the hat of the cardinal—has richly merited the rewards to be conferred upon him.

Perhaps the wisest course would be to pass by this burlesque upon truth and history with the silent contempt which it deserves, were it not that the lordly title worn by its author gives it a factitious importance, and that the conductors of even the Protestant press—fearful, perhaps, of losing Catholic patronage, or Catholic votes, if they should refuse thus to herald their own shame—have widely disseminated its false and calumnious statements. For these reasons I shall notice but a few out of the many bold assertions of Dr. Hughes; only regretting that the short time I shall feel at liberty to occupy will confine me to barely a passing notice of five or six, out of the score or more of glaring errors and misstatements which I had marked for animadversion. Fully to expose them all, in the light of history and of truth, would require as many hours as I can occupy minutes on the present occasion.

1. The first astounding assertion which claims our attention is expressed in the following words:

"Protestantism," says Dr. H. "commenced in the year 1517. It had then but *one solitary representative;* but as regards religion, his voice was the only discordant sound that could have been heard by the civilized world. All had been united; all had existed in the harmony of one belief."

Now, in this extraordinary statement, the lecturer intended either to assign the date of the historical incident which gave rise to the term *Protestant*, or else to mark the commencement of that system of faith which clings to GOD'S word as the supreme rule of faith, and *protests* against the corruptions and errors of Rome. In either case, his assertion is false to history and to truth. If he means the former, any Protestant schoolboy could have told him that the true date was not 1517, but 1529. If he means the latter, his error is not to be measured by *years*, but by centuries! The origin of the name *Protestant* is simply as follows: In the year 1526 a diet of the

empire had been held at Spires, which granted liberty to the reformers of holding their opinions till a general council, notwithstanding the clamors of the Popish party for the execution of the edict of Worms, against Luther and his friends. In 1529 a second diet was held at Spires, in which the Popish party triumphed. The decisions of the former diet of Spires were revoked, and the mass was ordered to be restored to the churches. Against this decree the reformers entered their solemn *protest*, and from this circumstance were called PROTESTANTS.

Now, it would seem that a "Lord Archbishop" ought to have been acquainted with so simple a historical fact as the date of the origin of the name of Protestant, before undertaking to lecture upon the Decline of Protestantism!

But perhaps it will be replied that this date was not intended to mark the origin of the name, but of the thing—not of the term Protestant, but of Protestantism itself. If this was the intention of the lecturer, then we answer that he is still wider from the mark. In this case the error is not one of a few years, but of centuries. What! are we told that the monk of Wittemberg was the first to *protest* against the doctrines or the corruptions of Rome? Is it true, as Dr. Hughes tells us, that up to the year 1517 "all had been united; all had existed in the harmony of one belief?" Is it possible, I ask, to suppose that the man who uttered this monstrous assertion in the teeth of all history, could himself have believed his own words? Luther the first to *protest* against the apostacy of Rome! Previous to his age "all united in the harmony of one belief!" Why, then, one hundred years before Luther, were those holy men, John Huss and Jerome of Prague arraigned before the faithless and bloodthirsty council of Constance, and then, by their sentence, cruelly tortured and roasted to death, and their ashes thrown into the Rhine! Did not Wickliffe, that bright morning star of the Reformation in England *protest* against the abominations of Rome, when in resisting the exactions of Urban, in 1365, he denounced the Pope as "Antichrist, the proud, worldly priest of Rome;" and a few years later, in spite of Popish prohibitions, gave GOD'S word to his countrymen in their own native language? Were "all united" with Rome, "in the harmony of one belief," of the thousands who adopted the views of Wickliffe, both in England and on the continent? Why, then, let me ask, did Pope Martin V order his bones to be dug up and burned by Popish executioners, forty-four years after his death? They committed this act of unparalleled barbarity because they knew that he had *protested* against Rome. GOD permitted it to be done, that it might be seen that apostate Rome has ever remained true to her prophetic character—"drunk with the blood of saints." And thus, in the words of the historian, "The brook Swift did convey his ashes into Avon, the Avon into Severn, the Severn into the narrow seas, they into the main ocean. AND THUS THE ASHES OF WICKLIFFE ARE THE EMBLEM OF HIS DOCTRINE, WHICH IS NOW DISPERSED ALL THE WORLD OVER."

But, again we ask, did not the Albigenses of the south of France *protest* against Rome more than two centuries before the burning of Wickliffe's bones? Why, then, were so many thousands of them butchered in the crusade ordered by Pope Innocent III, and so cruelly carried into effect by the bloody Montfort, and the Pope's legate, the ferocious Abbot of Citeaux? Were all "united in the harmony of one belief" in the reign of Pope Alexander III? Wherefore, then, that cruel decree issued against *heretics* (Protestants against Rome) by that Pope, in the council of Lateran, in 1179, in which he "subjects them to a curse, and prohibits all persons from

even admitting them into their houses?" But the time would fail me to tell of the faithful martyrs for the truth in the valleys of Piedmont and Savoy, "whose blood lay scattered on the Alpine mountains cold," who ever protested against the Antichrist of Rome; or of the multitudes of noble and faithful champions for Protestant and Bible truth, who, like Arnold and Peter Waldo in the twelfth century, or Claude of Turin, in the ninth century, have dared boldly to protest against the Papal antichrist, though stripes and imprisonment, and a cruel death, were their only recompense on earth? The fact is, that never since the rise of the Papal apostacy have there been wanting men of GOD, ready to brave martyrdom and death in protesting, as Luther did, against the corruptions of Rome.

Now, the facts to which I have adverted were either known to Dr. Hughes, or they were not, when he declared that "Protestantism commenced in 1517," and that before that "all had been united; all had existed in the harmony of one belief." If they were not known to him, then, we ask, whether the man is qualified to edify the world in a lecture upon "The Decline of Protestantism" who is ignorant of facts familiar to every Protestant schoolboy? On the other hand, if these facts were known to him, as we are compelled to believe, how is it possible to acquit him of deliberate falsehood in-making so strange, so monstrous an assertion?

2. But, the author of this strange production errs no less egregiously when undertaking to give us *the extent of Protestantism*, than in assigning the date of its origin.

Dr. Hughes is willing to admit that there may be *fifty millions* of Protestants in the world, and at the same time, claims *two hundred* millions of Roman Catholics, thus making the number of the latter four times as many as the former. What are the facts in the case? In relation to the number of Protestants, it has been shown by the Rev. Dr. Baird, than whom no man living is better able to decide, that the number of Protestants, instead of fifty is over eighty millions.

In Europe you have:—

In England, Wales, Scotland and Ireland, at least	20,000,000
In France, Switzerland and Italy, at least	3,000,000
In Germany and Holland,	22,500,000
In Hungary and Poland, more than	3,000,000
In the Scandinavian countries,	8,500,000
In Russia, all of	3,000,000
In the United States, all of	19,000,000
In Canada, and other British Possessions in America, including the West Indies, very nearly	2,000,000
In Australia, Cape of Good Hope, and other English Possessions in Asia, Africa and Polynesia	500,000
Making in all	81,500,000"

In relation to the number of Romanists, at the most there are not over 175 million, instead of 200 million; and thus do we perceive that the Roman Catholic population which the Doctor told us, embraced a little over three centuries ago the whole of Christendom, with the single voice of Luther as "the only discordant sound," is now only about twice as numerous as the Protestant population, instead of four times as many, as he endeavored to make out. Such is the accuracy of Dr. Hughes! and such is the "Decline of Protestantism!"

3. Again we remark, this lecturer errs in the statements which he makes in relation to the alleged *antagonism of belief among Protestants*, and *unity of belief among Romanists*. The following is certainly a most curious statement, and is worthy of preservation as a literary curiosity.

"Under the unhappy auspices of the first principle of Protestantism, if GOD would make known to us what was the specific creed of each individual of that fifty millions, it is probable that *not ten out of the whole number*, would be found to profess the same belief on all points in regard to the substance and doctrines of the Christian Religion.

"On the other hand, the Catholic Church has its two hundred million from the rising to the setting of the sun, and we run no risk in stating that there *could not be found ten* in whose inmost souls there is the slightest difference of *faith*. We have therefore, in all this, an insight into the cause of the decline of Protestantism."

In relation to the first part of this assertion, it is sufficient to say that it is false—notoriously and wickedly false, and every Protestant in this assembly knows that it is a gross libel upon his faith, although so meekly printed in the Protestant political presses of our land, without a word of comment. The latter part of the above paragraph, however, is irresistibly comical. Not ten Catholics "in whose inmost souls there is the least difference of faith!" Prodigious! Now let me ask, is it possible that Dr. Hughes really supposed there were ten Protestants in this city so utterly verdant as to believe the above assertion? or even to suppose that he believed it himself? Had Dr. Hughes forgotten for the moment, or did he suppose his hearers had never heard of the fierce disputes among different and contending parties in the so called Catholic church? the Dominicans and the Franciscans—the upholders of the immaculate conception of the Virgin Mary on the one hand, and the opposers on the other, far more bitter in their hostility to each other than any contending sects of Protestants; the Jesuits, and the Jansenists; the Gallicans, and the Ultramontanes—the sticklers for the Pope's superiority to a general council on the one hand, and their opponents on the other; besides a hundred other points upon which, in every age, the priests of Rome have been split up into sects and parties, united in the one single article of allegiance to the Popes. Surely the lecturer of St. Patrick's must have been dreaming that he was addressing an audience of aboriginal Americans, who had never read History, and never seen a book, before he would have ventured so much on the credulity of his audience as to utter such a sentence as that I have quoted. After all, it must be confessed that, there is a certain kind of unity of faith among the professed disciples of Rome—but the reason is because they pin their faith to the sleeve of their priest, and in reality know not what they do believe; like the Irish collier who was once asked what he believed, and replied "I believe what the Church believes"—"and pray what does the Church believe?" "Och, sure and the Church believes what I believe." "Indeed, and will you tell me what you and the Church both believe?" "Faith now, and we both believe alike!" Such, and only such, is the boasted unity of the ignorant and degraded masses who go to make up the bulk of the population in Roman Catholic countries.

4. Again, we remark, that this lecturer wars against all history and fact, in his utterly groundless assertions in relation to the alleged failure of Protestant missions, and the exclusive success of those of the Church of Rome.

Hours might be profitably occupied in an exposition of the blessed results of Pro-

testant missions within the last sixty or seventy years. We must dismiss the subject, however, with merely a passing notice. Listen to the following extract from the lecture of Dr. Hughes, and then tell me how it is possible to resist the conclusion, that the man who uttered these notorious falsehoods was guilty of wilful deception—that he acted upon the well known principle of Jesuitism, that lies are holy when told for the good of the Church.

"If," says Dr. H., "you look for any thing like propagation of Protestantism, you look in vain. We find that as early as the year 1701 Missionary Societies were instituted. What they did, however, is *a blank*, so far as history is concerned. We know that within our own memory, I will say millions of money from England and these United States, and hundreds of missionaries, have been sacrificed in the attempt to do something towards propagating Protestantism in the Pagan world, and ALL WITHOUT SUCCESS."

In another place he remarks:

"And now if the Catholic Church be in error, and Protestantism true, how strangely has GOD manifested the distinction between truth and error, when *the Protestants have converted none* and THE CATHOLICS ALL."

Hear this, ye representatives of the great Missionary organizations of Protestant Evangelical Christendom! Your missions, says this embodiment of Popish truthfulness and Popish honor, have been "ALL WITHOUT SUCCESS!" "*The Protestants have converted none*, and THE CATHOLICS ALL!"

Is it possible to believe that the utterer of this wholesale libel upon Protestant Christendom believed what he said? Is it possible to suppose he could be ignorant of the *two hundred and fifty thousand converts* that have crowned the efforts of Protestant Missionaries on heathen shores in the last half century—and these, not such converts as Rome makes with her rosaries and relics, and wooden crosses—but genuine believers in the LORD JESUS CHRIST, transformed into His moral Image by the regenerating influence of the HOLY SPIRIT, and trusting for salvation in the atoning blood and finished righteousness of the LORD JESUS CHRIST. Thousands of these converts have died in the triumphs of the Gospel, and are now, doubtless, before the throne with those who have washed their robes and made them white in the blood of the Lamb. Do you desire a specimen of those converts? Listen to that Chinese believer in an American city, rising in a Christian audience to thank them in his native tongue, translated by the Missionary—for making him a Life Member of their Society; and then, as the tears streamed down his swarthy face, declaring that "one thing he knows, that JESUS CHRIST paid a far greater price to make him a Life Member of Heaven—even the price of His own precious blood." Do you wish for another specimen, listen to the almost seraphic language of Krishnoo Pal, the first convert of the venerated Carey.

> "O thou my soul, forget no more,
> The friend who all thy sorrows bore;
> Let every idol be forgot,
> But O my soul, forget him not."

Then see this converted Brahmin renouncing friends, and fame, and wealth, for the name of JESUS, and after a life of usefulness and faith, dying in the raptures of Christian triumph; then remember that hundreds of such instances can be cited, and

thousands almost as illustrious; and after you have dwelt long enough upon these facts, which have filled all Heaven with rejoicing, to realize, in some measure their glorious utterances—then turn and listen to the cold and false language of this Popish lecturer, that "the Protestants have converted none, and the Catholics all," that "if you look for any thing like propagation of Protestantism you look in vain;—" ALL WITHOUT SUCCESS."

Dr. Hughes boasts of hundreds of thousands of Rome's converts in China. But let me tell him that Protestantism has done for China what Rome never does for her converts. SHE HAS GIVEN CHINA IN HER OWN LANGUAGE THE BIBLE, and to India, and to Burmah, and to a multitude of nations and of tribes, probably to more than half the world's population in fifty years—and she will yet give the Bible to the world; and this one glorious fact alone does already more than counterbalance all the success of Roman propagandism in the like period, and shall yet prove more than an antidote to all the anti-christian teachings of Rome among Heathen nations!

As I am not willing to encroach upon the time allotted to the two able advocates of the Protestant cause who are to follow me—Rev. Drs. Cheever and Cox—I find myself, at this point, under the necessity of leaving the order I had marked out for myself, in noticing the various points in the lecture of Dr. H. and to bestow a passing remark or two upon some three or four isolated paragraphs before I close.

Dr. H. asserts that "GOD has given to man but two principles for his guidance' one of which is his authority, and the other his reason," and again, "the Protestant system from the beginning casts off all authority." By the vague expression in the first of these sentences, "his authority," does the lecturer mean GOD's authority, or man's? And what does he mean by the Protestant system casting off "all authority?" The true difference is, that the Papist believes in the authority of man, the Protestant in the authority of GOD. And hence, while the priest-led votaries of Rome admit the doctrines or practices upon the authority of priest or Pope, which are opposed to GOD's word, we turn to the Bible—we listen to the voice and recognize the authority of HIM who said "Search the Scriptures," and then we reply to these anti-scriptural demands upon our conscience in the language of the apostles, "whether it be right in the sight of GOD to hearken unto you more than unto GOD, judge ye."

Another extraordinary assertion in this lecture is contained in the following words:

"It (Protestantism) has *lost all power over the masses of mankind*, and that capacity to preserve any doctrine of its own. It is powerless and speechless; it has lost all central force, and because it was conscious of this defect from the beginning, you will observe that in every instance it immediately *attaches itself to the civil power of the state*, and thus becomes its master, and extends its power over multitudes."

If by "power over the masses" is meant that tyranny which priestly despots exert over the masses" in every Popish country; Protestantism has not lost it, for she never had it, and does not claim it; but if by "power over the masses" is meant a moral power to constrain them to a holy life, and to organized benevolent and philanthrophic and Christian effort for the world's amelioration and salvation, then Protestantism possesses a "power over the masses" which Popery never dreamed of, which she never has and never will possess. The most singular part of the above assertion is the charge that Protestantism "in every instance, *attaches itself to the civil power of*

the state." True, he makes an exception in the case of the United States, but Dr. Hughes ought to have known that the purest Protestantism, whether in the United States, or in the free Church of Scotland, or among the dissenters of England or Switzerland, or elsewhere, protests against the alliance of Church and State; and deems it almost as gross a departure from the principles of that kingdom which is "not of this world," to acknowledge as the head of CHRIST's Church a crowned monarch of England or of Sweden, as the triple crowned Pope of apostate Rome. Wherever the Church claims alliance with the State, it is only because the reformation from Popery is incomplete. Certainly the charge comes with an ill grace from one who is even now on his journey to Rome for the purpose of doing allegiance to, and kneeling before, of kissing the foot, and receiving honors and titles to be worn in free America, from the despot who alone, of all the potentates on earth, unites in himself the character of priest and monarch; and who is only held in his anti-scriptural and usurped sovereignty by an alliance with a foreign power, which sends its soldiers to keep off with their bayonets, the indignant people who would else drive him from the throne which he has disgraced.

But there is another little paragraph which follows the sentence I have just quoted—omitted, indeed, in several of the reports of this lecture intended for Protestant eyes, but inserted in the report given in the Roman Catholic paper, from which I quote. It is this. Let every Protestant American freeman mark and digest it!

"From the hour of its birth, it" (Protestantism) "has done this," (attached itself to the civil power of the State,) "except in the United States; and *here they have a kind of freedom of which none of the advocates of Protestantism have any reason to be proud.*"

What think you of that, American freemen? So it appears that this Lord Archbishop has gone home to Rome to tell the Pope that, notwithstanding your independence of Church and State here, you have "a kind of freedom of which you have no reason to be proud." And pray, let me ask, what is the kind of freedom that Rome would gladly substitute in its stead? Is it that which prevails in Italy, where the cells of the Inquisition are, even now, yawning for their victims, the Bible is a proscribed book, and liberty cannot be obtained even for a few resident Protestants to meet in a quiet room, to worship GOD according to the dictates of their consciences? Would he give us, as a substitute for that American freedom we here enjoy, such a freedom as prevails in Italy, or Spain, or Portugal, or even in the Catholic States of Mexico and South America, where a MAN is liable to be knocked on the head by a Popish priest, or Popish soldier—as that true American MAN and eminent philosopher, Professor Morse, was a few years ago in Rome—because he chooses not to doff his hat, or kneel down in the dirt, at the sight of a procession of Popish priests, with their Popish idol. Such a *freedom*, no doubt, Dr. Hughes and his associates yet wish and intend to bless this land with, if they ever obtain the power. To this, I trust in GOD, they shall never attain. The dark ages are past. The doom of Popery is sealed; and never again can she reign despot of the world.

Were I disposed to turn the tables upon Dr. Hughes it would be easy to present the most indubitable evidences of the decline of Popery, since she reigned as despot of the world, and presumed to hurl monarchs from their thrones, absolve subjects from their allegiance, trample under foot the gold exacted as tribute from prostrate kings—as in the case of Pandulph, the Pope's legate, and King John—and to sign away whole

continents with the stroke of her pen—as in the case of the infamous Pope Alexander VI granting, by deed, to their Catholic majesties of Spain, all lands discovered west of the Atlantic, including, of course, the whole of North and South America. Such pretensions would now excite only laughter and contempt. In 1077 an Emperor stood for three days in a woollen shirt, and with naked feet, at the palace gate of Pope Gregory VII, before the privilege was granted to him of kneeling before the haughty pontiff, and kissing his toe! In 1213 a king of England knelt before a legate of Pope Innocent III, made a surrender of his kingdom, and then received it back as a vassal of the Pope. In 1848, Pope Pius IX, the successor of the Gregories and the Innocents, is compelled to quit Rome itself, disguised as a footman to a Bavarian ambassador! O what a fall is there! Truly, Popery has declined; and it shall continue to decline till "Babylon the Great hath fallen."

I have already detained you too long. I shall take leave of this audience by reciting a few verses for the times. Probably I may be asked whether they are original or selected. Well, this is but of little importance. Perhaps a little of both. If they are adapted to the times and the occasion, it is but of little consequence who has the odium or the honor of their parentage. Listen, then, American freemen, to these

WHISPERINGS FROM ROME.

1. A Gregory, a Pius, or an Alexander,
   Will freely yet become our sole commander,
   If we in humble plight will bow before him,
   And, as God's vicegerent on earth, adore him.

2. He sends us teachers—oh, terrestrial wonder!
   To bring our restless zeal for knowledge under;
   To check our vain aspirings, and to quell us,
   Till we will read what only he shall sell us!

3. For thought must be restrained with tireless rigor,
   That thus it may attain its utmost vigor,
   To form the pillar of the "Holy See"—
   That light and safeguard of posterity!

4. The right of private judgment—that strange fiction—
   Must perish quite 'neath Rome's stern interdiction;
   And martyrs enter the blest realms of peace,
   That so all schism and heresy may cease!

5. List to the teachings of the holy Pope!
   (Our anarchy's sublime and joyful hope)—
   "Children, ye ne'er can be entirely free,
   Until ye bow submissively to me!

6. "Ye shall be free when freely ye obey
   The slightest mandate of my sceptre's sway;
   And cheerfully resign your worldly treasure
   To the suggestion of my *holy pleasure!*

7. "Do ye but this; let patriots lick the dust,
   And in Rome's Jesuit '*lordships*' put their trust;
   Let sons of Washington bow lowly down!
   Then rich rewards shall your submission crown.

8. "Mitre and sacred *pallium*—and if that
Is not enough—a cardinal's red hat!
Round which this grateful and obedient nation
May bend in fond and lowly adoration!

9. "Nay, more: if down before 'his grace' ye fall,
In reverence of the mitre and the *pall;*
Ere long on YANKEE FREEMEN I'll bestow—
O rich reward!—A KISS AT MY GREAT TOE!"

* * * * * * *

10. "Westward the star of empire takes its way;'
On Rome it sheds a dim, departing ray:
Perchance a throne on these fair heights might render
Some solace to sad thoughts of by-gone splendor!

* * * * * *

11. Mark Antichrist's alert and eager host—
Besiegers bold of Zion's lengthened coast;
Throughout the world with burning zeal they press,
Against the empire of THE PRINCE OF PEACE.

12. Arise, arise, ye soldiers of the LORD!
Clad in the armor of His Holy word;
Pray with all prayer—in faith resist the foe:
So will JEHOVAH lay his banners low!

The Colporteur.

No. I.

One of our oldest and most valued colporteurs has engaged to give us a series of short articles respecting his labors for the last three or four years. Here is the first:—

"In leaving New-York for Pennsylvania, at Easton, twelve of us took stage for C———, all going the whole length, seventy-two miles. Eight of the twelve were *raftsmen*. We started at half-past three o'clock in the morning, when it was clear. Most of these men were singing vain songs and swearing awfully. They used profane language to all that were in their hearing; two were farmers, they looked on and mocked also; one young man strove to form desperate oaths, as if striving to exult in wilful blasphemy.

"At seven o'clock we stopped for breakfast. When we started again I took out some tracts; they all seemed taken by surprise, and requested the man that sat in the centre to change seats with me. I gave the 'Swearer's Prayer' to some: but to the young man I thought it not pointed enough, so I gave him the tract entitled 'Fatal Resolution.' After they

had read some time, I said, 'Gentlemen, I wish to make an important request of you, and it is this, that you will permit me to speak freely and pointedly to you on the subject of swearing.' They said they would be thankful, as they knew they had acted too rudely.

"I suppose you all know that GOD has, as it were, written, with His own hand, saying, 'Thou shalt not take the name of the Lord thy GOD in vain; for the LORD will not hold him guiltless that taketh His name in vain.'

"Now there is no such positive threatening annexed to any other commandment of the moral law. Think of the awful consequence of swearing. When you hear a man swear can you say there is a Christian in truth? Oh, the awful consequence of having GOD for our enemy! It is also a bad example to youth; it spreads the evil to others. Thus the swearer becomes an enemy to GOD and man.

"Again, if a pirate or a robber want help, they come stealthily into cities, or villages, or taverns, they listen to the conversation at the different tables, and, hearing men talk of temperance, or of GOD's love to fallen man, they turn away; wounded in their own conscience, although they will strive to stifle it, they turn to those that are swearing or gambling; they hear one rude voice striving to excel in blasphemy against GOD; they listen with hellish delight, and say, there's our man. If we can persuade him, he will not hesitate to plunge the dagger in the heart of his fellow to secure a prize. We will lose a month's efforts to secure him. Now, my dear fellow-mortals, you are the objects of the choice of the vilest of the vile for companions, and may the LORD, in his powerful mercy, arrest you before it be too late.

"I turned to speak to the young man, and found him weeping. When he saw I observed him he held up his hand, saying, 'I remember the first oath I ever swore, there are few that can say so.' 'And please let me hear how it was, it may do us all good.' Said he, 'my parents were strictly religious, and I was strictly charged to shun every appearance of evil; but at fourteen years of age my father died, and I fell in with swearing little boys, but they shunned me, lest I would tell their mischievous deeds. Then, thought I, if I would swear they should have confidence in me. So, one morning when we met I leaped up and swore a great oath. And, Oh, how it went to my heart, though their exultation stifled it. And now the reason I strove to excel is that whoever wants a hand may notice the great swearer.'

"When we stopped to change horses there was a hill before us. I went up it alone, in humble gratitude to my loving LORD for manifesting to me an answer to my fervent prayer, that He would give me an evidence that he had sent me. When I had reached the top of the hill I asked a cup of

water at a cottage. A little girl brought it, and I gave her a tract. She ran to her father, who came out. 'Oh!' said I, 'how God is blessing you with the dews of heaven to strengthen the labors of your hands, and the Word of life to nourish your soul and prepare you and me for that heavenly inheritance which he has prepared for all those that love and endeavour to seek and serve Him.' 'Do stay all night,' he replied, 'I know all the drivers. He then went to tell the driver, but the men in the stage hearing him, said, You have not, we suppose, as much money as would purchase his company from us this evening.

"So the evening was spent in pleasant conversation, and the young man, with uplifted hands, declared, taking all his comrades to witness, that, with the help of God, he would never swear another deliberate oath. And they all, both Romanists and Protestants, did the same. Next morning we parted, with admonitions and prayer, and I went on my way much encouraged. (*More hereafter.*) "A Sincere Friend."

Our Own Operations: Home Field.

Missions among the Irish.

In the City of Philadelphia.—The following extracts from the report of one of our Irish missionaries for the past month, shows clearly the advantages of an acquaintance with the native language of the population among whom one labors, and the ready access thus obtained to their families. "During the week," says this laborer, "I go from house to house among my own countrymen, reading and explaining the Scriptures to them in Irish, and generally closing the interview with prayer. Frequently, on such occasions, have I seen tears of joy and gratitude trickle down their cheeks. Then they receive the word of God with gladness, as I furnish them with Testaments. In one instance, where I had given a Bible some time before, I went to see the family on the Sabbath, on my way home from church. As I entered the house I found them engaged in playing cards. Addressing them in Irish, I showed them the awful sin of gambling on the Sabbath, and reminded them of the command of God. I contrasted the strictness with which they observed the priest's injunction to abstain from meat on Friday, with their disregard of the divine law. They promised never again to play cards on the Sabbath. On calling a second time, I found them at the table, with the Bible which I had given them, open before them. I was delighted with the change; but told them that if the priest should find them thus occupied, he would certainly put the Bible into the stove; whereas, if he found them playing cards, he

would, very likely, sit down and have a game with them. They agreed to send their child to my Sabbath school.

"I commenced a Sabbath school here about two months ago, having rented a hall for the purpose. I go to those of my countrymen whose children attend no school, because they are unable to clothe them suitably. I have collected between thirty and forty of such children, chiefly of Roman Catholic families; and I obtain from wealthy persons a supply of clothing for them. Last week I fitted out ten children with warm clothes for the winter. Some of these never saw a Testament until recently. One of the latter number is a boy fourteen years of age. It would now astonish many a Sabbath school-teacher to hear his ready and correct answers from the Scriptures. I went to his parents, and told them I had no design to teach Protestantism to the children, or anything else but their duty to God and men, and to read the Testament. 'Well,' replied the father, 'I know the priests say the Bible is a dangerous book; but I never heard that it did harm to any one. If it is the word of God it can't be as bad a book as they say it is.' The children all seem delighted in repeating and reciting their lessons."

In Oswego, New-York.—"Since my last communication," writes our missionary at this station, "I have been much encouraged in my work. I have had to increase the number of my meetings on week evenings, at the earnest request of the people. I have also commenced to hold meetings at my own house, on evenings not otherwise occupied. In general, these services are attended by a greater or less proportion of Roman Catholics, who seem to enjoy them much. A large majority, however, of the attendants are careless Protestants, who belong to no church. When I see the large tears falling from the eyes of these people under my instructions and appeals, I feel much encouraged in the work. Although I have thus increased the number of my meetings, yet they are thronged to suffocation; and there seems to be a growing interest among the people."

Our missionary narrates several conversations with Roman Catholics, which we are obliged to omit. In one instance mentioned, a woman, becoming convinced of the falsity of her religion, expressed her determination to forsake it, and embrace the true Gospel.

In Providence, Rhode Island.—"My week day labors," says a colporteur, "are almost exclusively devoted to visiting; reading the Scriptures, with expository remarks, and sometimes engaging in prayer, with Roman Catholic families. In the past three months I have made about four hun-

dred visits, in most of which portions of Scripture have been brought before the minds of Romanists. I hold one prayer-meeting for them in my own house, to which a few intelligent, well-disposed persons come; and another at the residence of a family who, under my humble efforts, with the Divine blessing, have been brought to renounce Romanism. I have been invited to hold meetings in a third place, where a few families reside who have become favorably affected towards the truth. I hope to succeed in getting up Sabbath services in some places where many Romanists, who have expressed a desire to attend such meetings, would have an opportunity of hearing the word; for though I preach occasionally in some of the churches, these people cannot be made acquainted with the appointment in time to attend. I hope also soon to commence a Sabbath school for Romanist children; and I think I shall succeed. We have a few children to begin with; and a young man, a nominal Romanist, has offered me his services as teacher. Thus a two-fold good may be accomplished.

"While I have reason to trust that my labors have been blessed to many, and that in a number of cases the little leaven of Divine truth will ultimately leaven the whole lump, yet there are only five who have fully renounced error and embraced the truth. One of these is gone to another state of existence, giving evidence of a good hope through CHRIST; another has removed from the place, carrying with him the Bible which he received from me. The other three remain. We hold frequent intercourse; and I have cause to hope that the number will soon increase."

IN THE CITY OF ALBANY.—We receive, from time to time, very cheering intelligence from our Irish missionary in Albany. His labors during the last four years have been greatly blessed. He distributes every month many Bibles and Testaments, and has had the pleasure of seeing a goodly number of Romanists brought to the knowledge of the truth. We hope to give some interesting details hereafter from this field.

IN THE CITY OF BOSTON.—Our missionary in Boston labors with diligence among the Irish population; visiting and conversing with them at their houses, and holding meetings for prayer in various quarters. He states that he meets with an increased "willingness to hear the word of GOD; receiving a friendly welcome, and, in most places, a warm invitation to call again. The prejudice and bigotry in which these people had been nurtured in the old country, so as to shut out all access to them with the Gospel message, seem in a great degree to be fast fading away."

We give a few extracts from this laborer's report. "On the 13th I read

and expounded the Scriptures successively to four families, in the morning; and was much gratified with their friendly and attentive deportment. They seemed to appreciate my visit, and kindly invited me to call more frequently. On the 20th I visited two Roman Catholic families in *** street; one of them for the first time, the other I had not seen for some weeks. Read and lectured to them on the parable of the Pharisee and Publican. The remarks and applications which I was enabled to make from that interesting portion appeared to produce a salutary impression. An aged woman present exclaimed, with tears, 'May the LORD bless you, and spare you many years. You have often comforted me by your good conversation; I hope you will not be so long in coming again.' I visited also three Protestant families, reading and expounding the Scriptures; they heard me with apparent interest, and I trust have received profit from this visit as well as former ones. One man in particular, at whose dwelling I had on previous occasions observed the evil effects of intoxication, and whom I had reproved with some severity, showed evident improvement. He now seems to be 'in his right mind,' and is no longer 'slothful in business,' as heretofore."

Missions among the Germans.

IN NEWARK, New Jersey.—In reviewing the mercies of the closing year, our missionary observes: "The LORD has done great things for us during the past year. He has blessed our missionary field in Newark; so far as we are able to see, he has blessed the preaching of the truth to the awakening and converting of sinners to himself. Others, too, have been led to see their errors, and to forsake their false ways; and having become *willing* to acknowledge CHRIST as their only Saviour. We had a striking evidence of this last Sunday at our communion season. The number of communicants was over seventy; and several Roman Catholics, who were present at the exercises, became so convinced of their errors, and the false righteousness in which they had been trusting, as to come forward and present themselves for participation in the sacred feast."

IN RACINE, Wisconsin.—Our missionary at this station reports: "Since my last communication some good has been effected in the several fields of my labors. At one of my stations in the State of Illinois, a Roman Catholic, the head of a large family, has been converted. He had been an attendant upon our meetings ever since I began preaching there. About nine months ago I gave him a Testament; he read it diligently, and thus expresses his experience: 'Step by step I became enlightened on the subject of my own sinfulness, and my need of a Saviour. I forgot that I was a Ro-

man Catholic, and saw myself only as a poor sinner. My soul was oppressed; I was troubled for some weeks; I read again and again the Word of God; and God granted me grace to believe the promises made to sinners; so I found peace in Jesus!'

"In another locality in Illinois two young men have given evidence of a change of heart. In L——, I have just begun to preach; there are a great many Roman Catholics there—all Germans, and without a priest speaking their own language. There is an Irish priest; but these Germans do not like to hear him, because they have seen him *drunk*. I have preached there three times, and have had, each time, good attendance. I have distributed a considerable number of tracts and other good books, (which I obtained from a colporteur,) and some Testaments; all of which have been well received. I trust that some good will be effected among these people. God grant it, for Jesus' sake!"

Missions among the French.

Northern Vermont.—The French mission in this region has recently been favored with an interesting work of grace. Our missionary reports it as follows: "Since the last summer the good work of the Lord has been going on in different parts of this field. At first it was slow and gradual; now it is advancing rapidly in various parts of this field. Already there have been *thirty-one* hopeful converts, and *three* backsliders reclaimed. Of this number, *fourteen* have been added to the Church; and we are looking for several additions more in a short time." The report proceeds to mention the seven villages in which these conversions have taken place. "Out of the whole number of conversions, four are Americans; all the rest are French.

"The case of a convert at B—— is one of special interest. He is a young man, nineteen years old, of a highly respectable family in Canada. He is a fine scholar, and has been teacher of the French language in an academy at B——. He expresses a strong desire to be instrumental in doing good in this field, particularly in teaching the children. He is zealous for the conversion of Romanists, improving every opportunity of teaching them, from house to house, the mode of salvation revealed in the Gospel.

"Now, dear brethren, we beg of you to give us this young man, to labor with us as a teacher and colporteur; we want you to appoint him for this service. He is willing to labor in this work on a salary of $200 a year. The increasing extent of our field will make it evident to you that we require assistance here."

Central Vermont.—After relating the employments of a Sabbath, our missionary adds: "In the evening I walked a mile to make known the

word of God in another family. I was rejoiced to see that so many had assembled to hear me. Among my audience was a lady eighty-seven years old, who interested me very much. It being late when the meeting closed, the people of the house invited me to spend the night with them. After I had retired I overheard them remarking upon what they had been listening to. One said: 'He has truly told us that we have not served God as we ought to have done, and that if we remain in our sins we are lost.' 'Yes,' said another, 'but he told us, too, that if we would do as the book of God directs, we should be saved.' A part of the night was thus spent in religious conversation. The next morning the old lady came to me with a number of questions on the efficacy of chaplets and crosses. I answered her in the words of Scripture; and the poor old lady appeared much disquieted, exclaiming, 'Must I, then, do nothing to be saved?' I explained to her the Gospel plan of salvation by grace; by which she was greatly comforted, and began to give glory to God aloud. The Roman Catholic priest has visited the village of B——, and has been administering to the Canadians an oath on the crucifix, that they will never turn Protestant. But since that promise I have had over forty regular attendants on my preaching; several have professed conversion, and requested baptism."

A more recent communication states: "It is now about six months since I have been visiting the Canadians of this place (B——). There are twenty-nine persons who regularly attend all our services. We assemble twice a week; on Sundays I preach three times in a school-house; in the evenings we have the joy of seeing many Romanists come to hear the word of God preached in the French language.

Spanish Mission in Texas.

Our devoted evangelist, Monsalvatge, is engaged in a very promising field of labor among the Mexican population in Texas. "The work of the Lord in this town," he writes, "is advancing with great rapidity. Five Mexican families have already entirely forsaken the Roman Catholic worship, and attend regularly our evangelical service every Lord's day, in the school-room, as well as the church services of the Presbyterian clergyman. Since I opened the school I have had a Sunday school, which is attended not only by the children—twenty-eight in number—but also by the parents of several. Last Sunday I began to preach, and began with some twenty hearers, notwithstanding the unfavorable state of the weather.

"When do you think my countryman, Sanchez, will come on? The harvest here is truly great; but there are no laborers. It is entirely too much for me to conduct the school, preach on Sundays, visit the sick, and do the work of a colporteur; I have no time left for study or preparation."

Foreign Field.

Missions in Auvergne.

THIERS.—"Since my last report," writes our evangelist, Charbonney," we have witnessed new indications of the Divine favor in our little flock. Two young men, aged 19 and 17 years, give good evidence of a strong attachment to the Gospel. Both had received instruction from us in the earlier part of our residence here, but were drawn back again into the snares of the world. They have now separated from their companions in sin, and are enduring reproach in attending our meetings. The elder of the two had a long debate with the curate, last Sunday, in presence of his father; and having completely confused the priest by quoting Ephesians 2 : 8, he was ordered to close the discussion by his father; who took up the Bible, and went into an adjoining room to read it alone.

"A young man, who has been until recently a firm adherent of the Church of Rome, is now a regular attendant upon our meetings. Living in one of our religious families, he often had opportunities of hearing the Gospel; his conscience was soon aroused; the ordinances of Rome became an insupportable burden; and now, though not yet fully brought out into the liberty of CHRIST, he professes belief in the pure doctrines of the faith.

"We have been greatly interested of late in a family who were formerly bitter enemies of the truth. Brother D—— has been visiting them; they are now sorrowing over their past opposition, and humbly suing for pardon and peace.

"We are still subject to some annoyances; but the LORD continues very gracious to us. Our public assemblies are well attended; on Sundays our place of worship is completely filled, and will soon be too small.

At a later date, Mr. Charbonney adds: "One fact deserves our hearty thanksgiving to GOD; it is, that our little Church at Thiers still remains an object of contempt to the world, so that those only whose hearts are operated upon by His Spirit have the courage to unite with us. In this way our progress is clearly defined; and when an individual once attends our meetings he does not abandon them.

We have now under observation four persons—three men and a woman—who appear to be truly converted to GOD; and as the relatives of these new converts are also greatly shaken in their religious views, the bigots of the neighborhood soon raised a great clamour, and brought the priests to the rescue. The discussion which ensued was brief but sharp; three verses of Scripture were enough to drive them to the door; and they informed the neighbors that all efforts were useless, their friends were hopelessly lost. This affair seems to have greatly strengthened these individuals, particularly the youngest of them, who was less decided than the rest.

"Since I last wrote three families have claimed our special interest; among them I will mention one woman, who is already full of zeal and activity: she happened one day to be at the house of Mrs. P——, when the 24th chapter of St. Matthew was read. This chapter gave her a great deal of uneasiness, so much so, that from that time she found no more rest for her soul. She attempted to resume her attendance upon the mass, but she felt as though the church must fall down upon her head if she remained. During this state of things my wife went to see and encourage her

and from her visits she appeared to receive much good. The first Sunday that she came to our meetings her mother went to her, and commanded her to remain in the religion in which she was born. This the daughter refused absolutely to do; and as the mother grew angry, she exclaimed, 'Well, then, what must I do to be saved? What does CHRIST tell us about that?' The mother, unable to answer, said, 'I see clearly that you know more than I do about this matter, act as you think best.' And since then she has given her no further trouble.

"The wife of our brother R——, after being for a long time indifferent to the subject of religion, all at once became a zealous disciple of the priests. But she soon fell out with them, and was cast off. She now listens with attention to the Gospel.

"Brother B—— enjoys great spiritual peace and comfort; he has made great progress since he came to Thiers. He labors night and day in the service of the Master, without any concern respecting his health, which fortunately is quite sound. I trust the LORD will make him a useful laborer."

CLERMONT.—The reports of our evangelist, Guilbot, though containing few facts of striking interest, show clearly that the religious interest continues to extend in that field, and that the work rests upon a permanent basis. Meetings for worship are very fully attended, and the hall occupied for the purpose will no longer accommodate all. Strangers frequently present themselves for religious instruction. His classes are also well attended.

BROUSSE.—Mr. Bachelier says: "Having returned from a tour of a few days, I have resumed the management of my school. I have already spoken to you of the furious war begun against us by the priests. They now refuse absolution to any parents who send their children to the school; and as for myself, they have got up for my benefit a *charivari*, or mock serenade, with which I am favored every night for upwards of two hours. The noise is such as to be heard with distinctness from the villages in the vicinity. This holy army of devout persons is conducted by no less a person than the servant of the curate. Indeed I cannot leave my house without being exposed to gross insults, and pursued by this cohort to my very door. But these petty persecutions have already borne their fruits; the priests have made themselves better known, and more thoroughly detested. Whilst the serenade is going on outside, a number of men are often engaged within in listening to the Gospel. Several of them have already incurred sufferings for the name of *Protestants*, which is given them. Ah! if it were only for the name of *Christians!*

"During a holiday of my school, I went to the adjoining village of F——, from which I have received six pupils. I met with a most favorable reception from all the inhabitants, and held a large meeting. Upon another holiday I went to C——, another village, which sends me two children and two adult scholars; I was well received. In a third locality, which I visit occasionally, there are two families who are well disposed towards the truth. Every Sunday I have at my lodgings a great number of friends, who come to be comforted and encouraged; for they are greatly persecuted.

"Among my scholars, of whom there are sixteen, two I think have already been drawn near to the LORD. I make the children commit to memory every morning a few verses of St. John's Gospel, which I afterwards explain to them. I observe, with deep gratitude to GOD, that several exhibit much interest in this exercise. I am greatly encouraged in relation to the work of grace at Brousse."

Missions in Provence.

ANTIBES.—"With much difficulty," writes Mr. Boissier, "I have succeeded in obtaining a house favorably situated, for the twofold purpose of a dwelling for myself and a place of public worship. The hall devoted to the latter use will hold about one hundred persons. I was permitted last evening to open it to the public; and am thankful to say, that about fifty were present, and maintained perfect order, attention, and apparent interest throughout the service, which lasted an hour and a half. The audience was mainly composed of gentlemen, belonging to the wealthier class of population; there were also a few officers and soldiers, and three ladies. Besides these evening services, which take place three times in the week, I have services on the LORD's day, to which I invite only those persons who appear to be seriously disposed. At one held yesterday, there were present six men and as many women. In these meetings I develope and explain a portion of the word of GOD in a more personal style. I loan books to these individuals, visit them, and read the Scriptures in their families; and I perceive the light gradually dawning upon their hearts. O may GOD himself move upon them, giving power to my feeble efforts.

"The other day, I was not a little rejoiced to receive a note from a military officer, with whom I had had frequent conversations; he is a Protestant by birth. Having been sent to the hospital, he returned to me a book I had lent him, the second volume of Dr. Gaussen's 'Daniel,' and asked for the third volume. He said in his note, 'This book has done me much good; my faith is growing stronger, I desire to be among those who shall bring many to the feet of JESUS; but in order to this I must be touched by His grace, and I am not so yet. Adieu, I salute you as my brother in CHRIST." I went immediately to the hospital, and inquired for him, but the *Nun* in attendance replied that the officer *did not wish to see me.* I perceived the falsehood of this answer, and understood its motive. Some time before I had twice visited the hospital, and not being personally known, I was admitted without hesitation. But on those occasions I did what every servant of GOD loves to do: I went to each sick person in the room, and spoke about the SAVIOUR and his love; I read the Gospel to them, and even left with them a Testament for their mutual use. The Nuns who have charge of the hospital had heard of this, and hence their refusal to admit me. I carried my request, however, to the proper authorities, and the order was given to allow me to have access to those persons who might inquire for me; but not to any others."

At a later date, Mr. Boissier writes again: "The meetings continue to be well attended; a large number of hearers are very regular. Yesterday the hall of worship could not contain all who came, many remained outside of the door; perfect order and attention were preserved. The opposition of the priests is increasing they have invited a special preacher for the season of Lent, whom I shall take care to hear, in order, afterwards to reply to if necessary, to whatever may be said contrary to the truth.

Still later, Mr. B. says: "I have to inform you of fresh obstacles to our work in this region. You have heard of the opposition encountered by Mr. Régamy at D——; a similar case has just occurred to our brother Raudier at F———. The *gendarmerie* (or constables) conducted him to the justice of peace, who wanted to put him in prison, but on further reflection contented himself with taking from him all the copies of the tract *La Réligion d'Argent*, in his possession; he also retained his papers, passport, permit, &c. and ordered him to remain in the village until further communication with

the attorney of the Republic. All this will end in a suit before the Court of Assizes, and a prosecution of the publishers of the obnoxious publications. Meanwhile, our friends are in no wise discomposed, but leave themselves with confidence in the hands of Him who reigns.

"The meetings in this town are still very successful, so far as the number and conduct of the audience is concerned. Our hall is still insufficient to accommodate them, and what is particularly encouraging is the assiduity of a considerable number of persons, who do not miss a single service. This state of things does not give satisfaction in some quarters; the landlord to whom our place of worship belongs, among others, is not pleased, and has given us warning to vacate it by the end of the month.

"Our friends at L—— seem to be advancing in knowledge and faith. I paid them a visit on Monday, and found several individuals evidently deeply impressed with religious truths."

BRIGNOLES.—Mr. Rouaze, our Missionary at this station, formerly a Roman Catholic priest, is now a faithful and active minister of the Gospel. We give some extracts from his letters:

"I have been spending some days at B—— for the purpose of stimulating the zeal of our friends at that place. I was not able on the first day to collect many; the people were fatigued with the day's labors, and desired me to wait until the morrow. Nevertheless, during the evening I conversed with a dozen or more on the subject of religion. The next day, I was delighted to find about one hundred persons gathered at the appointed hour, and giving the greatest attention to our services. Their interest seemed to continue after the meeting, and each was occupied in conversing about the matters of which they had heard. Thanks be to GOD for this interest which he has been pleased to awaken in respect to his truth! I trust that our labors here will not be in vain; already a remarkable conversion has been wrought. It was in the case of a miller who attended all our meetings, and appeared really to thirst after the word of life. I visited him several times, and rejoiced to find that he was engaged day and night in reading the Scriptures. For three hours at a time I was employed in explaining to him a great many passages of Scripture, and solving the difficulties which arose to his mind. His wife said to me, 'Do, Sir, persuade my husband not to read the Bible so much; I fear it will turn his head completely.' I was particularly engaged in endeavoring to give him clear views of the free redemption purchased by CHRIST, and of his offices in our salvation; for these, after all, are the essential points. I have promised to visit this individual again soon, and I trust the LORD will carry on his good work into perfection in his heart. Several other cases of interest have appeared, but I have not yet seen indications of conversion. This work of grace is extending among the farming population of the district.

"I have made an excursion to P——, where I preached two or three times, but was not able to secure a hall for religious meetings. I was well received; but the persons who might have furnished us with a suitable place of meeting postponed the matter until after the election!

"At Brignoles, we have occasional seasons of refreshing, which, alas! are followed again by lukewarmness. We have lately had several large meetings one of which was attended by all our former hearers. I pressed them greatly to be more regular in their attendance. But so long as the interest is but superficial, these solicitations will produce little effect. O that the LORD would make us to hear His voice!"

The American Chapel at Rome.

By the steamer Niagara news reached us which by no means surprised, however much it grieved us. It was to the effect that the American chapel in Rome had been closed by order of the Government! This chapel was opened last winter by the Rev. George H. Hastings, a Missionary, for two years and more, of the Foreign Evangelical Society, and since the union of that Society with the American Protestant Society and the Christian Alliance, of the American and Foreign Christian Union. This statement, for prudential reasons, we have never made before. The Americans visiting Rome had long felt the need of a religious service, conducted by one of their own countrymen. And when the Government of the United States resolved to have a diplomatic agent at the Court of his Holiness, the Foreign Evangelical Society was importuned to send a chaplain to that city to labor under the auspices of the American Embassy. Inasmuch as the American Government (we are ashamed and grieved to say it) makes no provision whatever for such chaplaincies, the expense of such an undertaking must fall mainly on some society at home, for the American residents and visiters at Rome are too few to enable them to endure it themselves. There was no Society which could undertake this work with more propriety than ours, for the simple and just reason, that it embraces Christians of all the several evangelical denominations of our country. Mr. Hastings was, therefore, directed to quit Marseilles, where he had been laboring, and repair to Rome. This he did in the autumn of 1849, and opened The American Chapel in the month of December of that year. After it had been in existence a few weeks the "Triumvirate of Cardinals" who ruled in Rome, after the downfall of the Republic till the Pope's return from Gaeta and Portici, ordered it to be closed. After two months' negociation it was opened again, and the service went on until the early part of last summer, when the Americans had almost all left for the country, or for home. In the autumn of 1850 it was opened again, and everything appeared well for a while. The number of attendants steadily increased, and the interest daily augmented.

On the 19th of November last Mr. Hastings wrote as follows:—"I find that great interest is excited among Italians, as well as among the English, by our remarkable position, occupying, as we do, the first Protestant chapel ever sanctioned by the Papal Government in the city of Rome. The Prussian chapel, in the residence of the Prussian Minister, is technically unknown to the Government. We are recognised, and watched, too, by a hundred eyes. But changes are hurrying on in which our position will be of the deepest interest to the Protestant Church."

Alas! this encouraging prospect was soon to be obscured by dark and

menacing clouds; for, on the 10th of December Mr. Hastings wrote us the following letter:—

"Rev. Dr. Baird.

"Dear Sir,—I have to inform you that our chapel is strongly opposed by the Cardinal Vicar, and by the Propaganda; and, that although the Pope and Cardinal Antonelli, (the Secretary of State,) express themselves favourably, and acknowledge that they did fully grant us our present privilege, it is probable that the chapel will be closed, under the attacks of the priests. Mr. Cass, I feel confident, is laboring with all his diplomatic skill, which is of no mean order, to save it; and has been able to retard the execution of the order given to the police, by the Cardinal Vicar, already two weeks.

"The excitement here against us has been greatly caused by a Roman Catholic, recently arrived from the United States, an American citizen, who represents me to the Government, in his letter of remonstrance, as a mere Presbyterian Propagandist.

"The tone of the papers," [we beg the editors of our religious papers to mark this,] "in America, calling this the '*Presbyterian Mission to Rome*,' and some proposed movement in a certain denomination, to come here and demand a sectarian chapel, have done us immense injury. I fear the Secretary of State will not be able to resist the clamor raised, for the truth in the matter will not serve us as an argument with Rome. The fact that I represent, not a *sect*, but a *union* of denominations; and that Episcopalians, Presbyterians, Baptists, and others, have actually communed together in the American chapel, only shows Rome the falseness of the grand argument against Protestantism; namely, that it is all in hostile sects.

"I am suffering this morning from headache, and must defer further statements until I am informed, by Mr. Cass, of the decision of the Government. He expects it this week."

And here we must stop for the present, only adding that here we have another specimen of the essential intolerance of Rome. We hope that his Grace, Archbishop Hughes, will take the trouble to look into this matter upon his arrival at the "Eternal City of Rome," and give us his reflections upon the same, in his *first* discourse, after his return to his Archiepiscopal diocese, among us. We are far from being discouraged, "being assured that even this shall turn for the furtherance of the Gospel."

Deferred Articles.—We are compelled to defer the Original Articles: *Christendom Abroad*, No. VIII. *Religious Denominations of this Country*, No. VIII. and the VIIIth Letter to Dr. Candlish; besides several notices of books. They shall appear in our next number. Also "*Delta*," and "*Remarks on the Oath of the Roman Catholic Archbishops.*

Notices of Books.

The Ministry of the Beautiful, is a highly interesting essay, from the last London edition, published by A. Hart, Philadelphia. In the form of conversations, varied by the introduction of fanciful allegories and poems, it illustrates the power and the meaning of the Beautiful in the world of mind and matter. With a tinge of mysticism not unsuited to the subject, there is also a rich vein of poetry running through the work.

Mr. Hart has also republished "The Echoes of the Universe, from the world of matter and the world of spirits;" by the Rev. Henry Christmas. "The connection between human science and divine truth," is the important subject of this treatise. Originally composed in the form of lectures, delivered to a society of young men; the style is polished and attractive, and entertaining as well as attractive.

Church Chorals and Choir Studies, by R. Storrs Willis; a volume just published by Clark, Austin and Smith, and containing a collection of ancient and modern melodies for the use of choirs and congregations. In an interesting preface Mr. Willis gives the result of a careful study of the German style of church music, and presents some excellent suggestion for the improvement of our own. The mechanical execution of this work is remarkably neat and tasteful. So far as our own examination of the musical arrangements and compositions enables us to judge, they possess no small degree of merit.

Lives of the Queens of Scotland, by Agnes Strickland, Vol. I. Published by Harper and Brothers. For those who are familiar with the historical writings of Miss Strickland, this volume needs no recommendation. It is characterized by the studious research and liveliness of narration which render her writings so eminently readable, and so worthy of reliance. We shall look with interest for the succeeding volumes.

Movements of Rome

AMONG US.

A friend has just sent us a large and handsomely printed German handbill, lately issued at Philadelphia for the benefit of the "faithful" in this country who speak the language of Luther. It is likely that many an edition of the same document has appeared among us, in years gone by, for it is now nearly seventy years since the original, as it is pretended, descended from heaven! But, by whom it was received, and under what circumstances, we are not informed. What a pity it is that Rome will betake herself to "lying wonders," even to expose what is in itself good, rather than send her votaries directly to the Bible, where the infinite God has revealed His will in the clearest and fullest manner! But, so it is, and so it ever will be, whilst Rome continues what she is. Here is the extraordinary document in question, translated into English.

"A LETTER, WRITTEN BY GOD HIMSELF,

AND WHICH WAS HANDED DOWN AT MAGDEBURG.

"*It was written in golden letters, and sent from God himself, by an Angel; whoever wishes to copy it, to him it shall be given; whoever despises it, from him will* the Lord depart.

"Whosoever labors on Sunday, is cursed. Therefore I command that ye labor not on Sunday, but devoutly go to church; but not to decorate your faces; ye

shall not wear false hair, nor be proud of your riches; ye shall give to the poor give liberally, and believe that this letter is written by my own hand, and sent down by Christ himself; and that ye do not as the irrational beasts. Ye have six days in the week: but the seventh (namely, Sunday,) ye shall sanctify; if ye will not do this, I will send war, famine, pestilence and scarcity among you, and punish you with many plagues. So I also command you, every one of you, whoever he may be, young and old, small and great, that ye never work late on Saturday, but ye shall repent of your sins, that they may be forgiven unto you. Nor desire silver and gold; gratify not the lusts of the flesh and its desires; remember that I made you, and that I can destroy you.

"Be not rejoiced if your neighbour be poor; much more have compassion on him, so it shall be well unto you.

"Ye children! honour father and mother, so it shall be well with you on earth; whoever does not do this is damned and lost.

"I Jesus, have written this with my own hand; whoever contradicts and blasphemes it, shall have no help to expect from me; whoever has the letter and does not reveal it, he is cursed from the CHRISTIAN CHURCH; and if your sins be ever so great, they shall be forgiven-if ye exercise repentance and sorrow.

"Whoever does not believe it, shall die and be tormented in hell, and I too shall inquire at the last day after your sins, when ye must answer me.

"And that person, who carries the letter with him, or keeps it in his house, shall not be injured by any thunder-gust; he shall be secure from fire and water; and whoever shall reveal it before the children of men, shall have his reward, and obtain a blessed departure from this world.

"Keep my commandment, which I have sent to you through my Angel. I, true God of the Throne of Heaven, son of God and of Mary. Amen.

"This is written at Magdeburg in the year 1783."

View of Public Affairs.

Congress is *quietly* and *slowly* pursuing its routine of business. Whilst we write this paragraph, they are entering upon the seventh of the thirteen weeks of which the present session consists, and yet almost nothing has been accomplished. Several important subjects have, however, been taken up, and partially discussed, and there is reason to believe that much progress will be made during the six or seven weeks that are still before them.

It is not probable that the "Compromise Scheme" will be much discussed this session. It seems to be conceded by judicious men of all parties, that this question ought not to be agitated at present. At this we rejoice. Time will show what changes, if any, ought to be made in that portion of it, about which so much has been spoken and written. What is now wanted is, *time for reflection*. This is needed north and south.

The questions which are most likely to occupy the attention of Congress during the remainder of the session are: The Disposal of the Public Lands, Cheap Postage, Improvement of Harbors and Rivers, some modification in the Tariff, and the Extension of Lines of Mail Steamers.

The returns from the census which is now making, exceed all the calculations which had been made, as in regard to the present population of our country. It would seem that these United States had, at the commencement of this year, at least twenty-four millions of inhabitants, instead of twenty-two millions, the number which the previous ratio of increase had indicated. The vast immigration from the Old World during the last ten years has wonderfully contributed to augment the number of our population. Whilst this demonstrates the temporal and physical prospects of this nation, it also demonstrates the increasing responsibility which rests upon the Church of Christ to provide for the spiritual wants of this rapidly increasing people.

The "Popery excitement" in England is gradually subsiding. The tone of the Queen's replies to the addresses which have been presented to her, as well as of Lord John Russell's letters and speeches, indicates that Government is disposed to act liberally towards the Roman Catholics; whilst it is decided to neglect none of the prerogatives of the Crown. The subject, however, must come up soon for discussion in Parliament, when we may expect to hear some strong things said against the imprudence, not to say arrogance of his Holiness, in adventuring upon such a measure without securing the approbation of the English Government.

Bishop Hughes has stopped long enough in England, on his way to Rome, to glorify the liberal spirit which reigns in this happy country of ours. If he sincerely approves of the religious liberty which prevails in this land, let him demonstrate that he is a consistent man, by laboring with all his might to persuade his master in the Vatican to establish the same in his vast domain. Will he do it? We trow not.

Prussia and Austria have avoided collision, at least for the present. At this we rejoice, for we cannot see how the interests and the rights of humanity are likely to be advanced by such a war. There is great exacerbation of feeling, however, on both sides; nor will it be strange if, after all, the threatened conflict be only postponed. God grant that it may be otherwise. If war must happen anywhere, let it be for the Rights of the People, and not for the interests of rulers and dynasties.

The Holsteiners and Danes seem as far as ever from being disposed to settle their differences without further effusion of blood; but perhaps the "*pressure from without*" may bring them too before long. The great Powers are all tired of the vexation and inconvenience which this useless war occasions, and seem disposed to insist upon its speedy cessation. That will, indeed, be a blessed time when Peace

> "On earth shall hold her universal sway,
> "And man forget his brother man to slay."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10TH JANUARY, 1850.

MAINE.

Bath, A Poor Widow, ... $3 00

NEW HAMPSHIRE.

Troy, Rev. Luther Townsend, ... 1 00
Derry, E. M. Dole, ... 1 00
Chester, Cong Ch. 24 03

NEW JERSEY.

So. Orange, Presb. Ch. Rev. D. G. Sprague, part L. M. 24 76
Manalapan, Millstone Ch. 8 00
Salem, Jas. I. Helm, ... 1 00
Shrewsbury, Rev. R. Taylor, ... 1 00

ILLINOIS.

Rockford, George Haskell, L. M. 30 00

INDIANA.

Indianapolis and Noblesville, per Rev. J. C. Fletcher, ... 50 00
Mishawaka, P. Ch. $9.50; Mrs. C. Ore, $5; M. Ch. $3.28, ... 17 78
South Bend, P. Ch. $7.22; H. Chapin, $5, 12 22
Michigan city, Cong. Ch. 14 41
Laporte, P. Ch. 8 66

MICHIGAN.

Talmadge, C. Ch. in part, ... 40 20
Aurora, B. Ch. $2; P. Ch. $5, ... 7 00
Ashtabula, P. Ch. and Society, ... 9 00
Gustavus, P. Ch. balance, ... 3 00
Nelson, P. Ch. 6 00
Johnson, Balance, ... 1 00
E. Cleveland, M. E. Ch. $2.06; P. Ch. in part, $6.28, ... 8 34
Jackson, C. Ch. $21.36; B. Ch. $3.40, . 24 76
Grand Rapids, C. Ch. $10.45; M. Ch. $2.16, 12 61
Edwardsburg, P. Ch. $3.10; W. H. Bacon, $2; J. Meecham, $1; Mr. Bacon, $1; D. Derfenbauch, 50c.; E. Cade, 25c. . 7 85

NEW-YORK.

Otisco, Mrs. Chas. M. Lee, ... 4 00
Bovina Centre, Wm. Forest. 5 00
New-York city, E. Fisher, $5; Labor on Thanksgiving, $2; 7th Pres. Ch. $63.32; J. W. Corsen, $3, ... 73 32
Poughkeepsie, C. P Adriance, ... 2 50
Marbletown, R. D. Ch. 12 42
Coxsackie, W. Kirtland, ... 1 00
Brooklyn, Ch. of the Pilgrims, $114.70; 3d P. Ch. $35, ... 149 70
Harlem, P. Ch. 11 89
Marion, R. H. Lee, ... 5 00
Preble, Margaret R. Harrison, ... 5 00
Malone, C. Ch. 24 00
Hopewell, Estate of Mrs. Hanah Pratt, to make Mrs. Anna R. Pratt, of Sherburn, L. M. 30 00
Berkshire, P. Ch. 22 00
Wilson, P. Ch. in full, Rev. G. E. Delevan, L. M. 9 50
Livonia. P. Ch. 29 00
Seneca, Asso. R. Ch. $11.50; Joseph Fulton, $10, ... 21 50
Bellona, P. and M. E. Ch's. 12 77
West Sparta, M. E. Ch. 11 00
Almond, P. Ch. (a balance,) 8 00
North Bergen, P. Ch. $8: and Ladies' Miss'y. Soc'y. in full, of Rev. N. M. Clute's, L. M. $14 . . . . . 22 00
Auburn, Mrs. C. W. Martin, ... 5 00
Jordan, George Barnes, ... 2 00
Fayettville, P. Ch. 10 32
Manlius, P. Ch. 14 33
Chitenango, R. D. Ch. 16 22
Cazenovia, B. Ch. part, $5; M. Ch. $9.32, 14 32
Otisco, C. Ch. 35 07
Ithica, P. Ch. $25.93; R. D. Ch. $11.34; B. Ch. $6.25; M. Ch. $4.43, ... 47 95

CONNECTICUT.

Cornwall Bridge, Mrs. Eunice Mills, . . 3 00
Lebanon, John Avery, ... 3 00
Hartford, Jerusha Treat, $2; So. Cong. Ch. $34.67, ... 36 67
Canterbury, "A Friend," 1 00
Greenwich, 1st Cong. Soc'y. Mrs. Letitia Skelding, L. M. in full, ... 10 00
So. Windsor, Ecc. Soc'y. additional for Rev. E. W. Hooker, L. M. 14 00
Westville, New Year's Offering from subscribers, ... 5 00

MASSACHUSETTS.

Boston, Ladies' Association of . . 232 00
Stockbridge, Abm. S. Peet, ... 1 00
Wareham, Elizth. Kenney, ... 2 00
So. Abington, Mercy Ford, ... 3 00
Rehoboth, Members of C. Ch. 2 00
Bradford, C. Ch. 26 70
Haverhill, Centre C. Ch. Rev. Benj. F. Hosford, L. M. 35 00
Warren, C. Ch. Dea. Chas. Keith, L. M. . 31 00
North Middleboro, C. Ch. Ladies' Sewing Society, Mrs. Z. Shaw, Treasurer, . . 15 00
Gloucester, Evan. C. Ch. in full, to make Dea. Andrew Parker L. M. 11 87
Lowell, 1st C. Ch. Rev. Willard Child, D D., L. M. 30 00
Ware Village, C. Ch. 47 00
Andover, West Ch. 14 86
Saxonville, Mrs. Mary Soden, ... 2 00
Westboro, First C. Ch. 38 14
Quincy, Ev. C. Ch. Rev. Nelson Clark, L. M. in part, ... 7 17
Brighton, Ev. C. Ch. 24 96
Chelsea, Winnisimmet Ch. (a balance,) . 2 00
Attleboro, A Friend, ... 1 00
Buckland, Ruth Taylor, ... 2 00

OHIO.

Marietta, F. Howes, ... 3 00

MORTIMER DE MOTTE,
Treasr. of Amer. & For. Christian Union.

New-York, 10th Jan. 1850.

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J.Kelly 142 Fulton St NY.

CHARLES V.

EMPEROR OF GERMANY